2:Seligman & Seligman E-5 (1909-1910) 1932
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The *diek num* consists of any number of sheep, from seven upwards, and these are taken by the bride's brother (*umia*). If the bride has no full brother they are divided amongst her *uwa*, her father's brother's sons, and after then her *uwa* who are her clansmen. 583

The *jam num* consists of four hoes, two fish spears, four spears (two large and two small), a basketful of tobacco and a bundle of firewood. The *jam num* is kept by the parents and is not shared with other relatives.

In times of stress, as during the *mahdia* or when cattle have been scarce for any other reason, whole or part of the bride-wealth may be deferred. The debt is not however, cancelled; the husband may frequently wait until he receives bride-wealth for a daughter of the marriage, when he will give the original number of cattle agreed for his wife to her father or his next of kin.

If a married woman dies without leaving a child, the husband demands back the cattle of the bride-wealth from the father. If his wife leaves him he will demand both the sheep and the hoes and spears; the tobacco and fish are gone, so he will not ask for them, but if he were very angry he might even do that, though such behaviour would generally be despised. Yangjok, a chief of Tonga, stated in court that if a woman leaves her husband all the bride-wealth should be returned except one bullock, but if the wife is pregnant when she leaves the husband one cow and one bull are kept by her people. 586 [626]

It seems that, on the whole, divorce is amicably arranged, as a man usually only seeks divorce if his wife has left him for another man, in which case the latter would have to hand over bride-wealth to her father, who would return the original bride-wealth to the first husband. If, however, there were another daughter of suitable age the husband might take her. If a man should try to return his wife because she was barren a more difficult situation would arise.[1] Such a case would probably be taken before the *reth* and judgment might be given that all except two cows should be returned. Probably before the case came up the husband would have tried to steal the cows from his father-in-law. 586 587 586

A case was recorded of a girl who was betrothed as a child to a man who contracted venereal disease. One cow of the bride-wealth 584

[1] Hofmayr states that before deciding that a woman is barren the husband would let her cohabit with one of his sons, and the *ajuogo* would also be called in to administer medicine (*op. cit.*, 256). [842]

754 If a man knows that he is being bewitched he can get the witchdoctor to counteract the bad magic and save him. When he gets old the sorcerer may hire out his powers to help people.(1) It is a serious offence to [683] accuse a man of being a sorcerer unless it can be proved, and an accuser may be heavily fined. A sorcerer must be caught in the act if he is to be legitimately killed.

The Daiyat

Daiyat appear to be the feminine equivalents of the *jalyat*. They are not regarded as being so evil and serious in intent as the *jalyat*.

The Evil Eye (Yeop)

The Shilluk believe firmly in the power of the evil eye and that it is inherited, passing from a parent (male or female) to the children. It may also come suddenly upon a person. Those who possess it try to conceal the power from others.(2) Envy, jealousy or anger causes people with this power to bring illness or misfortune on others who are richer and more fortunate than themselves. The *ajuago* can counteract the effects of the evil eye by prayer, sacrifice and countermagic.(3)

LIFE CYCLE

BIRTH

844 About three months before her first child is born, a woman leaves her husband and returns to her parents' *gol* for the birth.(4) Immediately after the birth the mother is exhorted to confess all her previous love affairs to the woman acting as midwife and it is believed that were she [847] not to do so she and the baby would die. The child is shown to the father and his friends who wish to see that it is not a monorchid or deformed in any way. In the former case, the child would probably be killed, for it is believed that monorchids grow up to be sorcerers.(5) Cleansing cere-846 monies are carried out a few days after birth. It is considered wrong to 842 have another child before the previous one has been weaned.

845 Twins are welcomed by the Shilluk. They are called *nwole juok* 'children of god' and have special names. Many ceremonies occur after the birth of twins.

553 Names are given soon after birth and usually refer to some incident which has occurred in the family. The birth name is retained throughout life, although an ox-name and other names are taken later.

DEATH AND FUNERAL CEREMONIES

774 According to Seligman every living man has both a *wei* and a *tipo*. The *wei* is breath or life, the *tipo*, shadow or image. In addition, the

(1) Oyler, *S.N.R.* Vol.II, 1919, No.2, p.123. (2) *Ibid.*
(3) Hofmayr, *Die Schilluk*, 1925, p.221. (4) *Ibid.*, p.271.
(5) Seligman, *Pagan Tribes of the Nilotic Sudan*, 1932, p.70.

11: Oyler M-5 (ca. 1918)1919 FJ23 Shilluk FJ23

672 845 847 fears to trust his relatives-in-law lest they yield to the pleadings of the mother, and so he sends a messenger to see that the child is killed. Should the father permit the child to live, he is responsible for all the evil done by him. If the father is present, he gives immediate judgment, and if it is for death, the sentence is carried out immediately.

845 847 The helpless child is always killed in a certain way. A little basket is woven, and the child placed within, and then the top is also woven shut. The basket is then put in a boat, and taken to the middle of the river, where it is committed to the water. The basket is a necessity, as they think that the powers of the babe are such that without the basket to restrain him he would immediately swim ashore, and escape.

842 845 When the evil medicine man is not killed, his mother loses the power to become a mother again, and when she weeps for the death of the little one, her next child will be deformed in the same way.

682 If the father spares the child, and someone else kills it, the murderer must suffer the usual punishment for murder, which can usually be atoned for by a fine.

754 627 683 After an evil medicine man has reached maturity, he can not be openly killed except under certain conditions. The people of his village may tire of his evil practices and conspire to kill him accidentally. To accomplish that end they invite him to join them in the chase, and they manage to get him well to the front. When he is in the right position, they all throw at the animal, but he is their real target. When he falls, the men all cry out: "an accident", and no one is responsible for his death. They do not seek to kill such a person in their local fights lest their own side be thrown into disorder.

754 This occult power is not hereditary, but many think that the mother of an evil medicine man has some occult power, if her husband is not of that class. She does not work as the men do, and the majority seem to think that such a mother is not tainted.

The evil medicine man always works on his own initiative, and never at the request of another, and for that reason he never receives fees. He uses as his tools, owls, snakes, eggs, sodom apples, lizards, and crows. The medicine or power in these agents is the same as the power belonging to the man, and in action unite with his power to work evil.

11: Oyler M-5 (ca. 1918)1919 FJ23 Shilluk FJ23

Many things are done by the evil medicine men. He cuts off a cow's tail, and it becomes barren; but if he treats a bull in the same way, it brings disaster on the house of the owner. Any mishap that may come to him is sure to be caused by the fact that his bull was maimed. 754

He may not be able to get a person in any other way, and finally kills his dog. That causes the death of the master. He slips into a house, and cuts off a bit of the skin on which the people sleep. The people who sleep in that house all die. He watches a person as he walks and counts his steps. The person dies. He defiles food, and those eating it die that very day. If the food is given to a dog it coughs, and swells, but it does not die. He cuts a bit out of the loin cloth of a woman, and she becomes sterile.

For one special device of the evil medicine men the good medicine men have a special counter. The evil man makes a mud image of the man he expects to kill. He sticks nails in the ears of the effigy, and puts it in the fire. The man will either die or go crazy. The good medicine man makes another image of the man when he comes for help, and it is put in water, and that tends to neutralize the heat on the other image. [755]

They have the power to bewitch a herd of cattle so that all the milk is found in the udders of their own cows, or they can injure the grain in the fields. One of the evil medicine men sees the field of a certain man yielding very abundantly, and he becomes envious. He waits till the next crop has been planted, and is just coming up. He then goes to the field at night and pulls up a bit of the grain, and then throws a dead snake in the field. From that time on the field will not bear, and the owner takes a new field and leaves the old one. He may hear that a certain person is a very fast hoer. He goes at night and takes a bit of the soil from his field, and in so doing achieves a double victory. The owner of the field loses his power to hoe, and the field loses its fertility. 754 789

These men with the occult power are said to be envious of the man with a large family, and for that reason they cast many spells on little children, and they must be guarded so as not to come into the presence of such an evil man. When he spits on a child, it dies. The reason for this envy is that the man can not have a large family. He may have many children, but as a judgment for the blood on his hands most of them die in infancy. 754 842

29:Dempsey M-5 (1940-1954) 1955
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fend for himself during the intervening months, and he spends the time drinking bowls of beer and smoking pipes of rank tobacco with his cronies, discussing the many complexities of women and particularly that formidable mother-in-law of his whom he may never visit, may never even meet, even going to the length of turning aside from her path and averting his head should he chance to see her on the road. He dreams up, too, rosy dreams of his daughter, for it is always a daughter of course, who will be the apple of his eye and the pride of his life during her childhood and who will bring in many heads of fat cattle when she becomes of marriageable age.

On the day of the birth, a custom, of interest to all, but fraught with a certain amount of apprehension and anxiety to some, takes place. Before the mother is given her baby to nurse she must name publicly all her former lovers. Failure to do so, it is averred, will result in the death of the child, and should she refuse to confess she would not be given the baby at all, but it would be reared by a foster-mother. It may be that the girl can say with honesty that she has had no pre-nuptial amours, and that up to the time of her marriage she had preserved her virginity intact. Since the general character of such a girl would be fairly well known in her own village, her word would be accepted and she would be given the child. But if perchance the infant should die, it would be taken as a sign that she had lied. Unfortunately such paragons of virtue among Shilluk maidenhood are rather rare, and the term 'virgin' applied to a nubile girl has something of an unmeaning character, useful only in distinguishing her from her married sisters. Nobody then is in the least shocked or surprised when the girl recites a number of names of men with whom she has been before her marriage.

The men thus accused may either admit the charge or indignantly deny it. If a man admits his transgression he must pay the outraged husband three sheep or goats, or, if he is the father of the child just born, three cows. If he denies the accusation he undergoes a variation of 'trial by